INFORMATIONS,

OR

A PROTESTATION, AND A Treatise from Scotland. Parliament

SECONDED WITH

D. REIGNOLDES HIS LETTER TO SIR *Francis Knollis.*

AND

Sir Francis Knollis his speach in Parliament.

ALL

Suggesting the vsurpation of Papal Bishops.

1. Cor: 12. 5.

There are diversities of Administrations but one Lord.

Math. 15. 13.

Every plant, which my heavenly Father hath not planted, shall be rooted out.

Imprinted. 1608.

BRITISH MUSEUM

The Printer to the Reader.

WHereas it hath pleased God to hide me (as he did Ieremy and Baruch) on this side the seas, notwithstanding the Archbishop of Canterbury sent over two men to seeke me (of whom I hard after they were gone hencee) and I doubt not, but the same God will hide me still, untill I haue done his heavenly Maiestie all that service which (in his counsell) he hath appoynted me to do here. I am resolved (through his grace) to be as helpfull as (I can) in pulling downe the tower of Babel. Which to do I am perswaded, every christian is as well bound in conscience, as to build up the tower of Sion. Promising withall, in the presence of God, to giue over this course, and humbly to submit my selfe to the censure of authority, for the manifesting of my repentance, when I shall learne, that Diocesan Bishopps are by the ordinance of God, and (as heretofore, so hear after) with all diligence and humility, to informe my selfe, touching that question most necessary to be knowne in these times, of all those that esteeme the kingdome of Christ. Ierm 36.26

If I be demaunded, whither I haue not heard of, or sene D. Downams Sermon at Lambith: I answer, I heare that many sound divines doe greiue, that so learned a man should discover such weaknes

nes, But they thinke that the ſermon, eſpecially the Epiſtle was by the inſtructions of the Archbiſhop, whoſe chaplaine he is. And I ſee that he doth not anſwer M. Iacobs reaſons, though he be carping at his booke: and one other thing of note, which was never yet heard of. viz. That not one Miniſter of ſuch a particular congregation, as may, and ought to come together on the Sabbath, is once named, or ſpecially mentioned, in all the New Teſtament, but onely Dioceſan Biſhops, from which Biſhops thoſe Miniſters are ſent, as governours are ſent from the King. So that Miniſters are but curates to the Biſhops, as to thoſe who onely hold their calling immediatly from Chriſt. Therefore (if this Doctrine be true) me thinkes one prayer in the Communion Booke ſhould be put out: viz. Almighty God, who only worke'ſt great mervailes, ſend downe vpon our Biſhops and curates the healthfull ſpirit of thy grace. For though heretofore it might ſeeme to us a mervaile, if God bleſſed Dioceſan Biſhops and Miniſters as being their curates, becauſe they were not (as yet) knowne to be by Gods Ordinance: yet now (if this doctrine be true, that all having charge of congregations, be either Dioceſan Biſhops, or their curates) we are not to mervaile if God bleſſe his owne ordinance. But I hope that this doctrine and the whole Sermon, and conſequently the vſurpation of Papall Biſhops will be impleaded at the barre of their conſcience, who haue a

1 Peter 3. 13, 14.

minde

minde to reade: and underſtanding to iudge what ſhalbe written.

In meane while I *thought it conuenient to pub-theſe* Informations, *praying the brethren of* Scotland *not to be offended, if their be any errors in the* Proteſtation, *or* Treatiſe of Kirk gouerne-ment: *but to conſider, that* I *receiued them from* Engliſhmen, *who haue not (belike) perfect intelli-gence of* Scottiſh *affaires, but as thinges goe from hand to hand. As may appeare by naming* Leith *to be the place where the Sermon was preached, for which* M. Murray *is impriſoned, notwithſtanding the Prouinciall Synod, before which it was pre-ached (as* I *heare) approued the ſame. But that it was preached by* M. Murray *and at* Edinburgh: I *heard not, till after the ſermon was imprinted. As for the* Letter, *and* Speach *mentioned in the Title page of this booke, I ioyne them with the other, becauſe they (likewiſe) informe the Church of the uſurpation of Papal Biſhops. And the rather, be-cauſe the* Letter *doth not onely make good that (which towards the end of the ſecond part of the* Treatiſe) *is ſayd, to this effect: viz. That the moſt learned defendours of the truth againſt the* Ro-maine Antichriſt, *condemne the ſaid uſurpation, but alſo it confuteth ſondry pointes of* D. Dow-nams Lambith *Sermon. And ſecondly. Becauſe the* Letter, *togither with the* Speach *of ſo worthy a Counſailor of this State, ſhould be ſome* Incita-

tion to his Maieſties moſt Honorable privie Counſell now being, not to depend upon the mouthes of Biſhops and their Chaplaines (who, in this caſe, are rather to be miſtruſted of godly wiſe men, as Achabs 400. Prophets were of King Iehoſhaphat) but cloſely to ſound the iudgment of learned men, (ſuch as doe not aſpire to dignities, and therfore doe not ſtudie to pleaſe the mightie). and then to pleade (not for Baal, but) for Chriſt his Kingdome in his Church, which he purchaſed with his moſt precious bloud.

1 King 22.7.

Iudg. 6. 31.

A PROTESTATION OFFERED TO THE PARLIAMENT at *S. Iohnſtons* 1. Iulij 1606.

THe earneſt deſire of our hearts is to be faithfull, and in caſe we could haue been ſilent, and faithfull at this time when the undermined eſtate of Chriſt his Kirke craues a dutie at our handes; we ſhould haue locked up our hearts with patience, and our mouthes with taciturnitie rather than to haue *impeſhed* any with our admonition. But that quhilk Chriſt commandeth, neceſſitie urgeth, and duetie wringeth out of us to be faithful office bearers in the Kirke of God, no man can juſtly blame us to doe it; Providing we hold our ſelues within the bounds of that Chriſtian moderation quhilk followeth God without injurie done to any man, ſpecially thoſe, who God hath lapped up within the skirts of his owne honorable ſtiles and names, cal-

ling them Gods upon earth.

Now therfore (my Lords convened in this preſent Parliament, under the moſt High & excellēt Majeſtie of our dread Soveraigne) to your Honors is our exhortation, that yee would indever with all ſinglenes of heart, loue, & zeale, to advāce the building of the houſe of God; reſerving alwayes into the Lord his owne hands that glorie, quhilk he will communicate neither with man, nor Angell, to wit to preſcribe from his holy mountaine a liulie patterne according to which his owne Tabernacle, ſhould be formed. Remembring alwayes, that there is no abſolute, and unbounded authority in this world, except the Soveraigne authoritie of Chriſt the King, to whō it belongeth as properly to rule the *Kirke*, according to the good pleaſure of his owne will, as it belōgeth to him to ſaue his *Kirke* by the merit of his owne ſufferings. All other authoritie

Exod. 25 Hebrew 6, 5

is ſo intreched within the marches of divine commandement, that the leaſt overpaſſing of the bounds ſet by God himſelfe bringeth men vnder the fearfull expectation of temporall, and eternall judgmentes. For this cauſe my Lords, let that authority of your meeting in this preſent Parliament be like the Ocean ſea, quhilk as it is greateſt of all other waters; ſo it conteyneth the ſelfe better within the coaſts & limits appoynted by God, than any *River* of freſh rūning waters haue done. Heb. 12 25 28. 29.

Next remember that God hath ſet you to be *Nouriſh Fathers* of his Kirke, craving at your hands that you ſhould maintayne and advance by your authoritie that Church which the Lord hath faſhioned by the vncoūterfaited worke of his owne newe creation (as the Prophet ſpeaketh) *He hath made us, and not we our ſelues*, but not that yee ſhould preſume to faſhion, and ſhape a new protrature of a Kirk, and a new Iſai 49. 23. Pſalm 100. 3

forme of divine ſervice, quhilk God in his word hath not before allowed; becauſe that were to extend your authority further than the calling yee haue of God doth permit. As namely if ye ſhould (as God forbid) authorize the authority of *Biſhops*, and their prehemi nence aboue their brethrē, yee ſhould bring into the Kirk of God the Ordinance of man, and that thing which the experience of preceding ages hath teſtified to haue been the ground of great idlenes, palpable ignorance, unſufferable pride, pitiles tyrannie, and ſhameles ambitiō in the *Kirk* of God. And finally to haue been the ground of that *Antichriſtian Hierarchie* which mounted up on the ſteps of prehemi-nence of *Biſhops* vntil that man of ſinn came forth as the ripe fruite of mā his wiſdome, *whom God ſhall conſume with the breath of his owne mouth*. Let the ſword of God pearce that belly which brought forth ſuch a monſter, and let

2 Theſſ. 2. 8.

the

the ſtaff of God cruſh that *Egge* which hath hatched ſuch a *Cocatrice*. And let not only that *Roman Antichriſt* be thro wen downe from the high Bench of his uſurped authoritie, but alſo let all the ſteps whereby he mounted up to that unlawfull preheminence be cut downe and utterly aboliſhed in this land.

Aboue all thinges (my Lords) beware to ſtriue againſt God with an open & diſplayed bāner by building vp againe the walles of *Iericho*, quhilk the Lord hath not onely caſt downe, but alſo hath layd them under an horrible interdiction and execration: ſo that the building of them againe muſt needes ſtand to greater charges to the builders, than the reedifiyng of *Iericho*, to *Hiel* the *Bethelit* in the dayes of *Achab*. 3. Kin, 16, 34
For he had nothing but the interdiction of *Ioſua*, and the curſe pronounced by him to ſtay him from building agayne of *Iericho*: But the Noble men

and States of this Realme, haue the reverence of the *Oath of God* made by themselues and subscribed with their owne handes in the *Confession of faith*, called the *Kings Maiesties* published ofter than once, or twice, and sworne by his most excellent *Maiestie*, and by his *Highnes Nobilitie*, *Estates*, and whole *Subiects* of this Realme, to hold them backe from setting up the *Dominion* of *Bishops*. Because it is of verity that they subscribed and swore the said *Confession*, contayning not onely the maintenance of true *Doctrine*, but also of the Discipline professed within the Realme of *Scotland*.

Consider also, that this worke cannot be set forward without the great slander of the Gospell, defamation of many Preachers, and evident losse and hurt of the peoples soules committed to our charge. For the people are brought almost to the like case, as they were in *Syria*, *Arabia*, and *Egipt*, about the

the 600. yeare of our Lord, when the people were so brangled, and shaken with contrary doctrines, some denying, and others allowing the opinion of *Eutiches*, that in the end they lost all assured perswasion of true Religion; and within shorte time thereafter did cast the gates of their heartes open to the Divel to receiue that vile, and blasphemous Doctrine of *Mahomet*: Even so the people of this land are cast in such admiration to heare the Preachers, who so openly damned this statly preheminence of *Bishops*, and then within a few yeares after, accept the same dignitie, Pompe, and superiority in their owne persons, which they before had damned in others, that the people knoweth not which way to incline, and in end, wil become so doubt full in matters of religion & doctrine, that their heartes will be like an open *Taverne* dore, patent to every gheſt, that likes to come in.

We beſeech your Honours to ponder this in the ballance of a godly, and prudent minde, and ſuffer not the *Goſpell* to be ſlandered by the behaviour of a few number of Preachers; of whō we are bold to affirme, that, if they goe forward in this defection, not only abuſing and appropriating that name of *Biſhops* to themſelues only, which is common* to all the Paſtors of God his *Kirke*; But alſo taking upon thēſelues ſuch offices that carie with them the ordinary charge of governing the civil affaires of the Country, neglecting their flockes, and ſeeking to ſubordinate their brethren to their jurisdiction: If any of them (we ſay) be found to ſtep forward in this courſe of defection, they are more worthy as rotten members to be cut off from the body of Chriſt, than to haue ſuperiority & dominion over their brethren within the Kirke of God.

Act. 20. 17. 28. Phil. 1. 1, 1. Tim. 3. 1. 2 Titus 1. 5. 7 1. Pet. 5. 1. 2

This preheminence of Biſhops is that

Dagon

Dagon which once already fell before the *Arke* of God in this land, and no band of irone ſhalbe able to hold him vpagaine. This is that patterne of that *Altar* brought from *Damaſcus*, but not ſhewed to *Moſes* in the mountaine; & therefore it ſhall faire with it, as it did with that *Altar* of *Damaſcus*, It came laſt in the *Temple*, and went firſt out. Likwiſe the Inſtitution of Chriſt was anterior to this Preheminence of *Biſhops*; and ſhall conſiſt and ſtand with in the houſe of God, when this new faſhion of *Altar* ſhal goe to the doore. 1: Sam, 5. 2, 3. 4 2: Kin; 16. 10 2, Chro: 29. 16 18, 19

Remember (my Lords) that in time paſt your authority was for Chriſt, & not againſt him, yee followed the light of God, and ſtrived not againſt it, and like a child in the Mothers hand, yee ſayd to Chriſt, *Draw us after thee*. God forbid that yee ſhould now leaue off and fall away from your former reverence borne to Chriſt, in preſuming to lead him, whom the Father hath ap- Can, 1, 3. Math, 17: 5.

poynted

Iohn 10,3.4 poynted to be a leader of you. And
29. farre leſſe to traile the holy Ordinances of Chriſt by the cordes of your authority at the heeles of the Ordinãces of men.

And albeit your Honours haue no ſuch intention to do any thing which may impaire the honor of *Chriſts* kingdome, yet remẽber that ſpirituall darknes flowing from a very ſmale beginning doth ſo inſinuate and thruſt the ſelfe into the houſe of God, as men cã hardly diſcerne by whatſecret meanes the light is dimme, and darknes creeping in got the ypper hand and in end at unawares all is involved within a miſtie cloud of horrible Apoſtaſie.

And leſt that any ſhould thinke this our admonition out of time, in ſo farr as it is ſtatute & ordayned alreadie by his Majeſtie with adviſe of his Eſtates in Parliament, that all Miniſters provided to Prelacies ſhould haue vote in Parliament; As likwiſe the generall aſ-

ſembly

ſemblie (his Majeſtie being preſent thereat) hes found the ſame lawfull & expedient, we wald humbly, and moſt earneſtly beſeech all ſuch to conſider, firſt that the kingdom of Ieſus Chriſt, the officebearers, and lawes therof nether ſhould, nor can ſuffer any derogation, addition, diminution or alteratiõ beſides the preſcript of his holy word, by any inventions or doings of men, Civil, or Eccleſiaſticall. And we are able by the grace of God, and will offer our ſelues to proue that this *Bishopprik* to be erected, is againſt the word of God, the Auncient Fathers, and Canons of the Kirke, the moderne moſt learned, & godly divines, the doctrine and Conſtitution of the Kirke of *Scotland* ſince the firſt reformation of religion, within the ſame Countrie, the lawes of the Realme ratifiyng the governement of the Kirk by the generall and Provinciall Aſſemblies, Presbiteries, and Seſſions; alſo againſt the weil

and

and Honor of the Kings moſt excellent Majeſtie, the weale and Honor of the Realme and quietnes thereof, the eſtabliſhed eſtate & weale of the Kirke in the Doctrine, Diſcipline, and patrimonie therof, the weale and honor of your *LL.* the moſt anciẽt eſtate of this Realme, and finally againſt the weil of all, and every one of the good ſubjects thereof in ſoule, body, and ſubſtance. Next that the Act of Parliamẽt granting vote in Parliament to Miniſters, is with a ſpeciall proviſion, that nothing therby be derogatorie or prejudiciall to the preſent eſtabliſhed *Diſcipline* of the Kirk and Iurisdiction therof in generall and *Synodall Aſſemblies, Presbiteries* and *Seſſions.*

Thirdly and laſt, the generall *Aſſemblie* (the King his Majeſtie ſitting, voting, and conſenting therin) fearing the corruption of that office, hes circumſcribed and bounded the ſame with a nũber of Cautions. All which to gether

with

with ſuch other as ſhall be concluded upon by the Aſſembly, were thought expedient to be inſert in the body of the Act of Parliament that is to be made for confirmation of their vote in Parliamen, as moſt neceſſary & ſubſtantial parts of the ſame. And the ſaid *Aſſemblie* hath not agreed to giue therunto the name of *Biſhops*, for feare of importing the old *Corruption Pompe & Tyranny* of *Papall Biſhops*, but ordained them to be called *Commiſſioners for the Kirke to vote in Parliament*. And it is of verity that according to thes cautions neither hath thoſe men, now called *Biſhops*, entred to that office of *Commiſſionarie* to vote in Parl iament, neither ſince their ingyring, haue they behaved themſelues therin. And therefore in the name of the Lord Ieſus Chriſt, who ſhall hold that great Court of Parliament to judge both the quicke and the dead, at his glorious manifeſtation, and in name of the Kirk in gene-

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rall, ſo happily & well eſtabliſhed with in this Realme, and whereof the ſayd Realme hath reaped the comfortable fruite of peace & vnity, free from hereſie, ſchiſme, and diſſention theſe 46 yeeres by paſt; alſo in name of our *Presbyteries* from quhilk we haue our Commiſſion, and in our owne names Officebearers, and Paſtors within the ſame; for diſcharging of our neceſſarie dvty, and disburdening of our conſciences in particular, *We except and proteſt* againſt the ſayd *Bishopprike* & *Biſhops*, and the erection, confirmation or ratification thereof at this preſent Parliament. Moſt humblie craving that this our *Proteſtation*, may be admitted by your Honours, and regiſtrat amongſt the Acts, and Statutes of the ſame incaice (as God forbid) theſe *Biſhoppricks* be erected, ratified or confirmed therein.

A TREATISE OF KIRKE GOVERNEMENT CONSISTING OF two partes, whereof this former conteineth a Demonstration of true Christian Discipline according to the word of God used in the Kirke of Scotland.

THis writing is not directed to carie out invectiue speaches, with reviling and wrathfull wordes against any in the Kirke of God, knowing that the *wrath of man, accomplisheth not the righteousnes of God*; But this writting is appoynted to be ane pleader even in the gates of *Ieruſalem for Sion ſake*, and for truth and righteousnes ſake, *breaking forth from Sion, as the light, and ſalvation as ane burning lamp* to all beleivers, wiſhing that it may be read of all with indifferencie, conſidered of all with wiſedome & ſobriety, and embraced of all that loue truth and righteousnes according to the merite and ſincere

James 1. 20:

Iſai. 62:1.

mea-

meaning therof. It ſhall be devided in to two principall heades. The one ſhal conteine an *Demonſtration of Chriſtian* Diſcipline *& true Kirk Governement by Miniſters and aſſiſting Elders*, according to the word of God, practiſed in the Apoſtolique & Primitiue Kirke, uſed and practiſed in the Kirke of *Scotland* theſe many yeares, receaved and embraced by all the profeſſors; within the ſame, and eſtabliſhed by lawes and Actes of Parliament to the glorie of God through Chriſt Ieſus, and to the weill and comfort of the whole Kirke within this Realme. The other parte ſhall conteine *an Refutation of the Epiſcopall Domination and Lordſhip*, begun to be urged in our Kirk of late by *Conformitie* with *England*; quhilk is of *late* gredely embraced even by thoſe, who not onely had profeſſed, teached, and practiſed the true Diſcipline of the *Kirk* of *Scotland*, but alſo with ſolemne oath had ſworne and ſubſcribed to it.

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The matter is of greateſt weight concerning the true *Diſcipline* and *Gubernation* of the houſe of God, which is the *Kirk of the living God.* Therefore *O Lord of light the author of every good donation, ſend out thy light and thy truth,* and direct this heart, this hand & pen aright, unto the glory of thy great name, and clearing of thy everlaſting truth. Iames 1. 17. Pſalm. 43, 3.

Now all by matters being ſet a ſide, it ſhalbe expedient & needfull for our proceedings to lay downe ſome poſitions, & principals, as groundes to build vpon, enforcing all, that haue forſaken the *Romane Synogogue* to conſent.

Firſt the Lord Ieſus by the appoynt ment of his Father is onely head. *Eph. 1. 21: 22: 23. King, Lord,* and ſuprem *Governour* of his Kirke, q'milk *with his bloud here one earth he hath ſprinkled and waſhed. Apoc 7: 14.* and having *ledd captivitie captiue, aſcending up to the heavens.* Eph. 4: 8. *ſitteth at the right hand of God*

the Father. Col. 3. 1. Heb: 1. 3. ruling his Kirk *powerfully by his ſpirit, & Scepter of his word*. Iſa: 11. 1. 2. 4. & 49. 21. pſal. 110. 2. Heb: 1. 8. *Onely King and law-giver* having power onely by his lawes to bind the conſcience of man *Iſai. 9. 6: 7. & 33. 22. Iames. 4. 12. Revel: 3: 7. 1 Tim: 6. 15*. And therfore let no mortall man, equal himſelfe in this high prerogatiue with the Sonne of God being in his Kirke only *Monarch* and only *Head. Iſa. 29. 13. 14. Mich: 4. 7. Luc: 1 32. 33. 1. Cor: 3: 18: 19. Eph: 1: 22: & 4: 15: Col: 1: 18. & 2: 8: 9: 10. 18: 19: 23*.

Secondly this ſupreame Governor *Iſai: 9: 6: Chriſt Ieſus*; hath not left his *Kirk* which is his body, mained, or imperfect, deſtitute of right *Covernement*, *Lawes*, & *Offices*, needfull for the ſame, but hath appoynted a certaine Miniſterie heir on earth graced with giftes, an with an calling accordingly, with certaine lawes, limitting their functiō, and *Gubernation*, and therefore, let no

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man thinke, that Chriſt hath left his *Kirk* to be ruled at the luſt and arbitrement of men, whatſoever. *Col:2. 18. Item*, what is of Chriſt that is to be receaved, and that quhilk is of the *Anti-Chriſt*, is to be rejected.

Thirdly, this *Gubernation* of the Kirke with *Offices* & *Functions*, and allpoynts neceſſary, for accompliſhment therof is ſet downe in the written word of God, the onely ſquare & rule of Doctrine & Diſcipline, within Chriſt his Kirke, apt and able to *make the man of God perfect to every good worke*. 2. Tim: 3. 16. 17. whereupon this followeth, that whatſoever is preſcrived in this word, is to be followed and no preſcription can haue place againſt it. *Item* it followeth, that the *Lawes* of the *Goverment* of the *Church*, and *Offices* and *Functions* thereof, are not changable, and imperfect onleſſe we will ſay, that the ſcripture is imperfect, or Chriſt his Kirke, quhilk is his *Bodie*, is imperfect in re-

ſpect of the Conſtitution thereof, we weil ſay, that the eſtate of the Kirke of the *New Teſtament* is inferiour to the eſtate of the *Kirk* of the *Qld Teſtament*, quhilk receaved the whole *Ordinancss*, and *Lawes*, by *Moſes*, from the mouth of God, quhilk *Moſes* although he was great with God, yet he was but ane Miniſter. *Num. 12. 7. Heb: 3. 5.* and it was not lawfull to him to alter or change ane pin of the *Tabernacle* be himſelfe, but as it was ſayd to him, *Do althinges according to the forme that thou ſaw in the Mountaine.* Exo: 25: 40. Act: 7. 44. Heb: 8. 5. And ſo it was in the building of the *Temple. 1. Chro: 28. 11: 12. 13. 2: Chro: 29. 25.* But ſo it is, that no faithfull man will admitt thoſe inconveniences and therefore, it muſt ſtand, that the word of God conteineth althinges needfull for the *Governement* of the Kirke, quhilk is the kingdome of Chriſt Ieſus heir on *Earth*; ſo that whatſoever may be alledged by man for *Kirke Governement*

ment without the warrāt of the word, as eaſily is it repelled, as alleadged.

Now let us proceede and learne of the ſcripture what is ſayd therin anent this Kirke. To this *Kirk* excellent glorie is attributed every where in the ſcripture: If you will conſider either the *Head* of this *Kirk*, the *Bodie*, or *members*, For the *Head*, *King*, & *Lord* of this *Kirk* the Sonne of God Chriſt Ieſus, *is the Prince of peace*. pſal. 72. 3. 7. Iſai. 9. 6. 7 *and Lord of all glorie*. *Iſai. 60 1. 2. Act: 3. 15. 1 Cor: 2. 8. Heb: 2. 3. 7. 8. King of Kings and Lord of Lords*. 1. Tim. 6. 15. Revel: 17. 14. *et* 19: 16. If ye weil conſider the *Bodie* quhilk is the *Kirk of God, & ſpouſe of Chriſt*, ſhee is called *the Citie of God*. *Pſal: 48. 2. 3. Zach: 8. 3. The houſe & Kirk of the living God*. *1 Tim: 3. 15. Prov: 9. 1. The Temple and Mountaine of the eternall God. Iſai: 2. 2. Zach: 8. 3. the Vinyard, Iſai: 5 1. Cant: 8. 11. 12. Math. 21. 23.* and *Garden encloſed. Cant: 4. 12. the loye of the whole earth, Pſal. 48. 3. Ezech: 20. 6. 15. Dan. 8. 9.*

et 11:16.41.45. *the Heritage*, *Isai* 19:25: *the kingdome of Heaven*, *Math*: 13:24.31. *Christ his Sister*, *Cant*:4:10. *his loue*, *Cant*. 4:1:7. *his spouse*, *Cant*:4:10. *his Queene*, *Psal*: 45: 10. *Christ his Bodie*, 1: *Cor*:12. 13:27. Ephes: 1.22.23. *et* 4:4.16. If ye consider the *Members* of this *Bodie*, under the Governement and protection of this great and glorious *King* knit & bound up in ane *Bodie*. *Ephesians* 4. 16. with the perfect band of *loue*. *Rom*. 12.5 10. they are called *the chosen generation*. Deut. 10.15. 1. *Pet*. 2.9. *the Holie Nation*. Exo. 19.6. 1. Pet: 2.9. *the peculiar people*. 1. Pet. 2.9. Exod: 19.5. *the Inheritance of God*. 1. Pet. 5 3. To this King *appertaineth the Covenant*. Eph: 2.12. Rom: 9.4. *the worship of God*. Rom. 9.4. *the Sacraments* 1 Cor: 10.1.2.3.4. & 12.13. *and promises*. Rom: 9.4. *of Peace*. Luc. 1.71.74:75. et 2: 14. Isai 52:7. et 55.12. Iohn. 14:27: Col: 1.20. Gal: 6.16. *of loue*, Ioh. 14:23. *and Salvation*. Zach. 2,8. Isai: 49:6. et 43 3. *of the presence of God*. Zach: 2.10.11.

Isai

Isai 43:2. Ioh:14:18: Ezech: 37:26:27: & 48:35: 2 Cor:6.16. of graces and glorie. Zach.2:5: Isai 60:15. & of his *Protection. Psal:34:17.18.19.20.* and every where in the Psalmes, and in many other places many excellent & glorious things are spoken of this Kirke the *Spouse* and *Bodie* of Christ Iesus.

The use whereof is to let us understand, how pretious and how glorious in Gods sight is Christ *Kirk*, that is the Society of his *Sancts*, which he hes acquited with his owne bloud. *Act.20.28*

2. To let us vnderstand that *She* is not under bondage, or subjection, to be ruled and governed by the lust, or arbitrement of men whatsoever. *Math. 15:9. Col.3.8.18.19. 1.Tim:3:14.15.* So that no man should presume to prescrive lawes. *Iam:4:12.* and limites, for the *Governement* of this Kirk, without Commission of Christ Iesus the Supreame *Governour Isai:9:6:* who hath beutified her with so many great gra-

ces, power, and glorie.

Now let us descend more particularly to learne out of scripture, what is prescrived anent the Governement and ordering of the *Kirk* heir on earth; For Scripture is the only sure Canon and rule to be followed (as was before declared) againſt the which no prescription nether of *Angell*, nor of *man* what soever, should prevaile. *Gal. 1.18.*

How comely and pleasant a thing is it to behold in the scripture the societie of the *Sanctes*, like an *Armie*, *Psalm 110.3. Can: 6.1.3. Col. 2.5.* march in their ranckes, under the conduct of their *King* and *Lord* Christ Iesus, *Isai 52.12. Heb: 12: 2.* some commanding in his name & some obeying. *Heb: 13: 17.* all ruled and maresheld, by the lawes and limites of the word, *Deut: 4: 2. et 12.32* And againe the commanders and rulers ordered in their owne ranckes according to their *Functions*, and *giftes*, al to the glory of God, edification & preservat:

ſervation of one *Bodie. Eph:4.12.* And to ſpeake more plainly of the *Kirk Diſcipline.* We define it to be the *ſpirituall Ioh:18.36.2.Cor:10.4.5.6.Governement: 1 Pet:5.1.2.3.Act:20.28.* of the houſe of God. *1.Tim:3.15.* which is the *Kirke*, or Society of the Sainctes heere one Earth, under the commandement of the only *Head* & *King* the Lord Ieſus, *Eph:1:22.1.Cor:12.5.* by the Miniſtery of men. *1.Cor:4.1.2.Cor:4:1.* furniſhed from aboue with giftes, *Eph:4:8. Rom: 12:6.1:Pet:4.10.* calling, *Rom:10.15.Heb. 5:4:* and power, *Ioh: 20:21:22:23.* according to the preſcription of Scripture, as ſayd is. For *Kirk* Governement are ſet out in the word of God. 1 The perſons, to whō is given the charge of rule and Governement. 2. Their Calling. 3. Their Giftes. 4. Their Office, & power diſtinctly, their power junctly, and manner thereof. Which all by the grace of God ſhall clearely be demonſtrate by onely Scripture.

The persons are Extraordinary, and Ordinar, Extraordinary *as Apostles, Prophets, Evangelists*, whose offices serving for a time haue ceassed. As for the persons *Ordinar*, we shall finde their institution with their *Offices*, expressed in these places. *1 Tim. 3. 2. Tit: 1. 5. 6. 7. Act. 6: 3. 4. & 14. 23. & 20. 17. 28. etc: Eph: 4: 11. Rom: 6. 7. 8. 1. Cor: 12. 5. 8. 1 Pet: 5. 2. 3. 2. Tim: 4. 2. Heb: 13: 17. 2 Cor: 5. 20.*

Vocation or calling is common to all the office bearers & Ministers with in the Kirke, quhilk is a lawfull way, whereby persons graced with meete giftes are admitted to a spirituall office of one certaine flocke, and Congregation, Here three things are necessary, First without lawfull calling, let none presume to this honor, to exercise any spirituall Function or Ministerie, *Rom: 10. 15. Heb. 5. 4. Math. 9. 38* Secondly let no man presume to clime up by intrusion, or to enter in any other way, than by the *Dore, Ioh: 10. 1.* Thirdly, none

ought to enter in without inward testimony of giftes & graces, and good conscience before God of whō & for whose service is the calling; *Isa:6 67.8. 9. Ier: 1.6.9. Math:10 1. Ioh:20:22.23.* This *Ordinar* lawfull calling consisteth of two partes, *Election*, & *Ordination*, *Election* is the lawfull choyse of the person graced with meete giftes for the office wherunto he is called. *Election* should be after triell, *Act:* 1: 21. 22: et 6.3. 1. *Tim:* 3.10. By free choyse and at the judgment of the Church. *Act:* 1. 21:23. et 6.3.5. et 14 23. The Ceremonies therof by *Humiliation, fasting and Prayer. Act:* 1.24. et 14.23. *Ordination* is the seperating and designing of that person chosen unto the Office of the Ministerie. *Act:* 13. 2. Likewise to be used with fasting and prayer & by imposition of handes of the *Presbyterie. Act:* 13.3. et 14.23. 1. *Tim.* 4.14. et 5.22. Their giftes, properties, and cōditions in Doctrine & manners are distinctly

ſet downe & limited in ſcripture, preſcriving what man every one muſt be. The Paſtor muſt be *apt to Teach and exhort*, Deut:33.12. Mal:2.7. *Rom:12.8. 1.Cor:12.8.1.Tim:3.2. no young Scholer*, 1 Tim:3.6.*able to devide the word aright* 2. Tim: 2. 15. *holding faſt the faithfull word*, Tit:1.9. *able to exhorte, rebuke, reproue, by wholſome doctrine*, 2 *Tim*:4.2. In mãners he muſt be a lover of goodnes. *Tit:1.8.wiſe, righteous, holy; temperate*, in his life, *unreprovable, of good report, &c:* 1 Tim:3.2.3.4.7. Tit:1.6.7.8.

The *Doctor* or *Teacher* likewiſe muſt *be apt to Teach*, Mal:2:7: Rom:12:7. 1: Cor: 12: 8. and to deliver *ſound and wholeſome doctrine according to the word*, Tit:1.9.*mightie in the ſcripture*, Act:18. *24. able to revince the gaine ſayers &c:* Act:6:9:10. Tit:1:9.

The name of *Elder* in ſcripture is uſed diverſly: ſometime for the name of *age*, 1.*Tim:5*:1. Sometime for *Office*, 1: *Tim:5.17.19.Iam.5*14. againe ſignifiyng

office

office, sometime largely it comprehendeth *Pastors, Doctors*, and those that are called more especially *Presbyters, Seniors, or Elders*. Act. 14.23. 1. Tim. 5.17. 1. Pet. 5.1. Here speaking of *Elders* particularly, we vnderstand those that labour in the oversight of the manners of the people, whom the *Apostle* calleth *Presidents, and Governours*, Rom: 12.8. 1 Cor 12:18. Then Elders must be men of wisedome, knowledge, & sound judgment endued with the spirit of God. *Num: 11.25. Deut. 1.13.* able to discerne, vigilant and diligent in overseing, *Act. 20.28. Rom: 12.8. Sober, gentle, modest, loving, temperate, &c*: 1. Tim: *3. et* 5.

The *Deacons* must be men of good report keeping the *Mistery of faith in a pure conscience*, indued also with the holy Ghost, *Graue, Temperat, not given to excesse of filthy lucre*. Act: 16. 3. 1. Tim: 3. 8. 9. 12. 13. This farre concerning their gifts, and properties, their office, care, function, & charge, is severally set out

in Scripture as followes,

The *Paſtor* ſhould feede the ſheep of Chriſt Ieſus in greene and wholſome paſtures of the word, ſheewing them the waters and way to life, *Pſal: 23. 1. 2. Deut: 33: 10. Rom: 12: 8. Ioh. 21. 15. Act: 20 28. 1. Pet: 5: 1. &c:* having continuall care to watch over the ſoules of theſe which they muſt giue an accompt of, *Heb: 13. 17.* diſcerning the diſeaſes & ap plying the word according to every diſeaſe, and every time and occurrant danger. *Ezech. 33. et 34.* chapt: praying and bleſſing, and ſealing up to the faithfull the promiſes of God by the Sacraments, loving, cheriſhing, and defending the flocke, from ravenous beaſts. *Ioh: 10. 11. 12.*

The Office of an *Teacher*, or *Doctor*, hath been mentioned before, whoſe cheife and ſpeciall charge is to Teach, *playne, pure, and ſound Doctrine*, preſerving knowledge, reſiſting error, building upon the only true ground ſtone

which

(which is Christ Iesus) *Gold, silver and pretious stones &c.* 1: Cor: 3. 11. 12. *et* 1. 17. 12. 8. 1. Tim: 4. 16. et 6. 20. Eph: 2: 20. Heb: 6. 1. 1. Pet: 2. 2.

The *Elder* or *Presbyter* his office and distinct charge before also was mentioned, their cheife care is, to be readie assistants according to the ordinance of God, to the *Pastors* & *Teachers*, helping to beare their burding, caring for the weil, quietnes, peace, and good order in the Kirke, taking heed to themselues & the people. 2. *Chron*: 19 8. *Act*: 20. 17. 28. and 21. 18. *Rom*: 12. 8. 1. *Pet*: 5. 2. 1. *Cor*; 12. 28.

The Office of the *Deacon* is to collect the benevolence of the faithfull, and faithfully to distribute the same according to the necessitie of the Saints by the direction of the *Kirk*, *Act*: 6. 3. *Rom*. 12. 8. This much anent the offices, and ministeries institute and prescrived by Christ in his word, which albeit be diverse & distinct both in gistes & functi

ons

ons, yet they as members of one *Body*, ſerue for the uſe of the Sainctes and edification of the body of Chriſt. *Rom 12:4:5:&c: Eph:4:11:12.13:16. 1.Cor: 12:7.12:25.*

Vnto theſe Office-bearers and Governours Chriſt hath given alſo a certaine limitate power to be exerciſed by them, according to the word in his *Kirk*. A power ſeverally, *Math:16.19. 20 Rom:12.3.6.7.8.* and a power joyntly with *Paritie* and mutuall conſent to be exerciſed for avoyding of *Tyranny*. *Math: 18:17:18:19:20. 1.Cor:5: 4.5.* both having one authority from the ſame head and author Chriſt Ieſus, both tending to the ſame end: both comprehended vnder the name of the *Keyes* of the kingdome of *Heaven*.

The *Keyes* of the kingdome of heaven are given joyntly to the Rulers of the Kirke, that whatſoever they bind on earth ſhalbe boũd in heaven; *Math: 18.18*. This power is not to be uſed accor-

cording to their arbitrement and will, but at the will & according to the Teſtament of him who hath given this power, and hath limited it in his written word, preſciving the order, uſage, and end thereof, *Math: 18. 15. 16. 17. 18. 20.* The order and uſage is this, If the offence of thy brother be private, admoniſh him privately between him & thee, with loving admonition with an brotherly care to woone the brother offender: If he refuſe to harken unto thee, take two or three brethren with thee for the ſame purpoſe; if he weil not harken unto them, ſhew the matter unto the Kirke, The care of the Kirke in like manner, is to deale with him, as with ane brother, not to hold him as an enimy, *2. Theſ. 3. 15.* but gravly, and lovingly to admoniſh, perſwad him and to pray for him, to proue if at any time the Lord will giue unto him repentance. *2. Cor. 10. 8. et 13. 10. 2. Tim: 2: 25. 26.* If the offender be obſtinate &

can not be drowne unto repentance, then in the name of the Lord Ieſus with conſent of the Congregation reverently and with prayer Excommunication is to be uſed in caſting him out of the Kirk, and giving him over *to Satan for the deſtruction of the fleſh &c.* and is to be holden as ane *Heathen and Publican.&c.* Math: 19: 17. 1. Cor. 5. 4. 5. Thus farr touching private offence. If the fault be publike, the faulter is publikly to be rebooked, and admoniſhed, *1: Tim: 5: 10.* The admonitions alwayes muſt be done circumſpectly, ſeaſoned with truth, gravitie, loue, and peace, ever ayming for the ſafitie of the offender, and not the deſtruction. And a ſpeciall care is to be had of every weake offeuder, with diſcretion of offences. *Mat: 18: 15. Gal. 6: 1: 2. 2. Tim: 2. 24. Rom. 14. 13: 19. Iam: 5: 19. 20.* If admonitions prevaile not to drawe him to repentance, thē to proceid to Excommunication as ſayd is.

If

If the offender be broght to repentance, let the repentance & receaving againe to the *Kirk* be according to the proportion of the offence, if the offēce be publique, the repentance and recep tion publique; if private, private, alwayes let the repentance be in ſubmis ſion without hypocriſie, giving glory unto God. *Math: 18.15. Luk: 17.4. 2. Cor. 2.6.7.* Moreover, there is given liberty and power to the rulers of the *Kirk*, to exerciſe this Chriſtian Diſcipline according to the neceſſity of the eſtate of the Kirke, and according to the occurrant dangers and diſeaſes in Aſſemblies convened together in the name of the Lord Ieſus, conſiſting cheifely, of *Miniſters*, *Doctors*, and *Elders*. Aſſemblies are *Particular* or *Generall*. *Particular* as *Presbyteries* or *Provinciall* Aſſemblies. *Generall* conſiſting of on Nation convocat together, for the Common weil, peace, and quietnes of the Kirke. The warrād of theſe Aſſemblies, with

the practiſe is evident by the word: *Matth.18.17.18. 1.Tim.4.14.1.Cor:5:4. &c.* and *14:32. Act:15:6: 12.22.25.* and hath the practiſe of Kirkes at all times, and neceſſities, as ſayd is before. This much ſhortly anent the power, offices and Miniſteries in the Kirk Governement according to the Inſtitution of Chriſt expreſſed clearely in his word: And all for the edification and preſervation of the *Bodie* of Chriſt, & for the repayring of the *Sanctes*, to the honor of God by Chriſt Ieſus through all generations for ever. *Eph:4.12.* I add hereunto two demonſtrations needfull viz. That theſe offices, & Miniſteries as they haue been ſet downe are perpetuall, and ſufficient for the Governement of the Kirk of Chriſt.

The firſt thus I proue. 1. The Apoſtle *Paul* commãdeth *Timothie* to keep this Governemẽt, and precepts given there anent, *to that glorious comming of the Lord Ieſus.* 1. Tim.3.21. & 6.14.15.

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Secondly, all the offices within the Kirk mentioned. *Rom.12.6:7.8.* are called mẽbers of the *Body* of the *Kirk*, ver. 4.5. *1.Cor.12.27.28.29.* which is the *Bodie* of Christ Ieſus. *Eph:1:22:23:* et *4:12.* whereupon followeth this probation, if the Kirk of Chriſt quhilk is his *Body* be perfect, and muſt continue vn to the comming of Chriſt, theſe Offices & Miniſteries muſt haue the ſame continuancè, except we will ſay, that Chriſt his *Body* is imperfect, or mained or the Kirke of Chriſt ſhall ceaſe here upon earth, before his comming, quhilk both are abſurd.

Thridly, if Chriſt Ieſus be only *Lord* and *Governour* of his *Kirk*, which is his kingdome heir on earth, and ſeeing he muſt rule and Governe his kingdome unto his comming by his owne officers, and by his lawes, by himſelfe inſtitute & preſcrived in his word. *Rom:* 12.3.6.7.8.1.*Cor.*12.28.& 14.37.*Eph.*4.8.11.12. It followeth that theſe offi-

ces and lawes, continue unto his comming, except we will ſay, that Chriſt ſhall ceaſſe to be *Governour* of his *Kirk*, and thoſe lawes to be imperfect.

Ferdly, ſeeing the object and endes whair about theſe offices ar occupied, & whairunto they are deſtinat (quhilk before hath been declared) muſt haue continuance, therefore, the offices and Miniſteries appoynted for thoſe uſes & ends muſt alſo continue to the end, quhilk neceſſities no man can avoyde or elude, as for example: There muſt be hereſies, and offences &c: and therfore there muſt be a correcting power in the Kirk *1. Cor. 11. 19.* with offices & miniſteries meete for preventing, reſtrayning, and expelling the foreſayd, or like corruptions.

As for the Second, to witt that the foreſayd offices & Miniſteries are ſufficient for the Regiment of Chriſt his Kirk heir on earth, thus I proue it. 1. If they be not ſufficient, then Chriſt can not

not be honored as perfite Governour of his Kirk, neither is his word perfect, but some thing may be added therunto, which is absurd, *Deut.4.2.et 12.32.*

2. If these be imperfect then man may erect new offices, & add new Ministeries, and giue new giftes and graces accordingly: and if man may add he may also detract; which both are false and absurd. III. These offices & functions before mẽtioned, haue gifts and graces needfull, and sufficient, for the discharge of the Ministerie of the word, of the Sacraments, and of Discipline, for the *Edification of the body of Christ &c. Eph:4:11:12.* therefore they must be sufficient. IV. If these offices and Ministeries of the Governement of the Kirke under the Gospell be insufficient, & imperfect, then the estate of Christ his *Kirke* under the Gospell must be inferior, unto the estate of the Kirke under the law, which had the accomplishment of all offices, ministe-

ries, and lawes needfull, and ſufficient for the regiment therof, But none will graunt that the eſtate of the Kirke of Chriſt is inferior to the eſtate of the Kirk under the law. Therefore the aforeſayd offices are ſufficient, for the Governement of the Kirk of the *New Teſtament*. And therefore this forme, & order of Government, by the foreſayd offices, and Miniſteries, of *Preachers*, and aſſiſting *Elders*, being grounded vpon the written word of God, & practiſe of the *Apoſtles* & *Kirkes* in their time. *Rom: 12. 6. 7. 8. Eph: 4. 11: 12. Act: 14. 23. et 20. 17. 28. 1. Tim: 5. 17. Tit: 1: 5: &c.* It can admit no preſcription: or change by any mortall man, or by any humane tradition whatſoever.

Which forme of Diſcipline as it hath been practiſed in the Apoſtolicall and Primitiue Kirke, (quhilk is evident by ſcriptures afore aledged) ſo hath it the teſtimony of antiquitie in the auncient Kirkes, as is collected not very obſcurely

ſomely out of *Ignatius Epiſt. ad Trallen. Tertul. in Apoc. cap. 39. et lib. de Baptiſm. Chriſtian. Cyprian lib. 2. Epiſt. 5. et lib. 3. Epiſt. 10. 18. 22. et lib. 4. 5. Auguſti. de verb. Dom. in Math. Serm. 19.* But more clearly out of *Ambroſe in 1 Tim. 5. 1. Ierom in Iſai. 2. et ad Ruſtic. Epiſt. 16. Poſſidonius in vita Auguſtini, Socrates Eccle. hiſt. lib. 5. ca. 20.* and others alſo alledged be the defenders of this chriſtian and true *Kirke* Gouernement. Amongſt the quhilk I cannot paſſe by for proofes ſake, the cleare ſayinges of *Ambroſe*, and *Ierom*. *Ambroſe* writteth thus upon 1. Tim. 5. *Whence it is that both the Synagoge, and afterward the Kirk had Elders, without whos counſell nothing was done in the Kirk. Quhilk by what negligence it is growne out of uſe I know not, unleſſe perhaps by the ſlouthfulnes or rather prid of the Teachers, whilſt they alone will ſeeme to be ſomething.* Ierom ad Tit. cap. 1. *Vntill ſchiſmes were made in religion by the diuely ſuggeſtion, the Kirkes were governed by the common*

counſell

counsell of Elders, and in the same place speaking of the corruption that followed, therafter addeth this: *But this was rather by custome, than by the truth of the Lords disposing.*

This forme of Discipline according to the word, the Kirk of *Scotland* hath used many years by past, being authorised and ratified by the three Estates in Parliament, receaved and practised by all the Preachers within the whole Realme, with on consent, & concord, even by thẽ also, who now haue made defection frõ it, taking upon thẽ *Episcopall* authority. Siclik it hath the testimony of all the reformed *Kirkes* in *Europe*, in *France*, in *Freisland*, in *Geneva*, in *Helvetia*, *Polonia*, *Vngaria*, in *Palatinatu*, in *Germania*, *Saxonia*, *Bohemia*, in *Suedia*, *Dania*, and all other reformed Kirkes except *Englãd* alone. Siclik also it hath the testimony generally of the Divĩes of later times, as *Zuinglius*, *Martir*, *Aretius*, *Calvinus*, *Bucer*, *Hiperius*, *Bullingerius*,

us, Musculus, Hemingius, Beza, Olevianus, Iunius, Sadael, Nowel, Fulke, Whitakers, with all other learned & famous Preachers in the Countries reformed, professing truely the Gospell only *England* excepted: wherin also the best, yea the greatest parte haue sought, and dayly seiks the liberty of the same Governement, according to the word, & most clearely haue defended it with their penne, and most pithie writtings, and most constantly haue avouched it, by their manifold suffrings, at home, and abrode for the glorifiyng of God, and the witnessing of the truth of Christ Iesus: All, that afore hath been breifly sayd anent the deduction of this purpose, may be more largely intreated, and more particularly handled, if any within this land will proue so obstinat, as to refuse consent to the truth of Christ Iesus.

THE

THE SECOND PART

OF KIRKE GOVERNEMENT. CONTEINING A REfutation of Episcopall Governement *by Lord Bishopes.*

IT pleased our Heavenly Father to compasse us with compassion and mercy, whē we were lying in darknes, and under the shadow of death, by sen
Psalm 103. 4 Isai 9.2 ding his owne deare Sonne Christ Iesus with the brightnes of his Gospell, delivering us from Idolatry, and superstition, and the darknes of the former times vnder the bondage and tyranny of Antichrist, and that by the Ministery of few, not the greatest, to the great admiration of the world. And forder, of the same mercy, it hath pleased him, from time to time, to multiply the nūber of the faithfull, and to increase his graces among men, for the beutifiyng of his *Kirk* within this land, and finally to croune his owne worke adding the keep

keepſtone of ſincerity both of *doctrine* and *Diſcipline*, as it was propheſied by that holy Martyr *M. George Wiſeheart*; quhilk two glorious ſtaues our Kirke hath brooked, with Concord, Unitie, with peace & proſperity, many yeares within the gates of Ieruſalem in this land, wherby our *Kirk*, by the unſpeakble bountifulnes of God, became famous, renoumed, and in great accõpt, before many others amonge forren Nations, and Kirkes reformed in *Europe*. For the which belongeth everlaſting prayſe to this our houtifull God through his Sonne Ieſus Chriſt our deare Saviour. But now of late hath riſen ane whirle wind among our ſelues (like the whirle winde that devoured the children of *Iob*) ſhaking the foure corners of the houſe of God, and throwing doun the kepſton; and this wind of diſcord, Schiſme, and diſſention, is not come from the wildernes, but riſe from our owne bowels: and the riches

Zach. 11. 7
Pſal. 122, 7

Iob. 1, 19.

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of the Temple dispoyled, not by *Assyrians*, *Chaldeans*, or *Arabians*, but by the *Preistes*, and *Ministers* themselfes hombredd, and borne in the bosome of our Kirke, and fostered sometime by the sincere milke of the Gospell, who also haue made avoumemt of the same sinceritie both of *Doctrine* and *Discipline*, not only in Preaching and practising, but also with solemne Oath binding themselfes therto. From quhilk an manifest slyding backe, and Apostasie is seene this day, & lamented with greiff by the godly, and mocked be the enemyes the Papists and Atheists, whose number, strength, and power, daylie increesseth by this lamentable renting, & inbringing of *Episcopall Gubernation* be *Lord Bishops*, quhilk before had ben banished with *Antichristian* corruptions from the Kirk of *Scotland*. For the working of this Mysterie many intentions haue bene proponed, many sheapes, & cullours haue bene changed. As for exemple

example in the begining nothing (for ſuch) was meened but Miniſters to haue vote in Parliament, and that to vindicat the Miniſterie from povertie and cõtempt &c. quhilk practiſe God even then at the begining, diſcovered unto his ſervantes, and they unto the world, foretelling the effectes that viſibly now appeares before the (eyes of the world: viz. renting of our Church overthrowing of Chriſtian *Diſcipline*, ſetting up a fewe *Epiſcopall* men, with contempt, bondage, and povertie of the reſt: which this day is to be ſeene, to the great greife of the godly, and hinderance of the Goſpell hereby daylie falling to decay, much a doe alſo hath been for making of a conſtant moderator in every part, which caried but a ſhow for a time, and to be away only to poſſes *Biſhops*, with parpetuall *domination*, quhilk alſo by the godly, and learned was diſcovered, and abhorred, knawing that of old frõ the ſame practiſe

tife, haue proceeded the degrees of *Romane Primacie*, defacing and overthrowing the true Government of Christ his Church.

At laſt, after many overſhadowing clouds, the effect and operation of this worke hath broken through the cloud with thunder flacks ſtriking upon godly, ſincere, Teachers of this land. The end of all is: The *Altar* of *Conformitie* muſt be ſet up, and *Kirke Governement* muſt be turned over into the hands of *Lord Biſhops*, ſupportters of the *Altar* etc: Which kind of *Governement* if it be lawfull, or can ſtand with the word of God, that we haue to examine in this part. In the former part the order and Borme of true chriſtian *Diſcipline*, with *Duties, Offices & Miniſteries*, according to the Inſtitution of Chriſt, hath ben declared, by the cleare, and ſound groundes of the word: which government, offices, and Miniſteries thereof, we haue demonſtrat to be perpetuall,

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ſufficient, and to haue continuance to the glorious comming of Chriſt Ieſus. Now this part ſhall conteine a *Refutation* of the contrarie *Gorvernement* by *Lord Biſhops* & their *Epiſcopall Domination:* inſiſting upon the ſame grounds, layd doun afore, and thus we proceid.

Whatſoevir is contrarie to the Inſtituti- of Chriſt & his wrettin word, is Antichriſtian, and is to be baniſhed out of the Kirk *of God.*

But Governement by Lord Biſhopps *with Epiſcopall domination is contrarie to the Inſtitution of Chriſt and his written word.*

Therefore it is Antichriſtian, and is to be baniſhit out of the Kirk *of God.*

The Propoſition can not be denyed by faithfull Chriſtians: the word of God being of abſolute perfection, both for ſubſtance and Ceremonies: againſt the which no exception can be made except by Atheiſts, or Papiſtes, holding the *Pope* of *Rome* may diſpéce

with the word, or equalling his traditions with the word. The controverſie therefore ſtaudeth in the *Aſſumption*, whether the *Governement* of the Kirke apperteineth to *Lord Bishops* or not,& whither to *Lord Bishops* apperteineth a *Lordly Domination?* Quhilk both to be contrary to the word of God, thus we proue.

The firſt proufe doth ariſe from the Examination of the right uſe of the name *Bishope*, which againſt the minde of Scripture is abuſed, making it a nãe of ſpeciall office with a ſpeciall dignitie, prerogatiue & Prelacie aboue the reſt of the diſpoſers, and Teachers of the word, appropriating unto Biſhops Lordſhip, or *Lordly domination*, making *Prelats* of *Paſtors*, and *Princes* of *Prelats*.

The name of *Bishop* (EPISCOPOS) ſignifieth as touching this Argument, ane *Inſpector* or *Overſeer*, caring for thẽ, that are committed to his charge: Quhilk name is commõ to all *Paſtors*, *Doctors*,

ters, or *Teachers*, and *Elders* in the Kirk: As is evident by expreſſe Scripture in theſe places following. The Apoſtle *Paul* ſending for the *Elders* of the Kirk of *Epheſus Act.20.ver:17.* And ſpeaking to the ſame *Elders* he cales thē *Bishops. Take heed therfore to your ſelues, and to all the flocke wherof the holy Ghoſt hath made you overſeers* (EPISCOPOVS) *to feade the Kirke of God. Marke* (ſaith Ierom) *how calling the Elders of one Citie of* Epheſus, *he intituleth the ſame men Biſhops.*

In like mauner the Apoſtle *Peter ca. 5.v.1.2.* uſeth the ſame word, ſpeaking to the Teachers & Rulers of the *Kirk, Feed the flocke of God* (ſaith he) *quhilk dependeth upon you caring for it*, or (according to the originall) Epiſcopountes, that is, doing the parte of ane Overſeer, or Biſhop being common to Paſtors, As may further appeare by theſe places, *Phil:1.1. Tit:1.5.7.* & *1.Tim:3.1.2.* Frō quhilk places theſe concluſions are neceſſarily inferred. 1. The name of *Biſchop* being common to Paſtors, Tea-

chers,and Rulers,it is not to be appropriate to any one with title power, or prerogatiue aboue the reſt.

2. Here is reſtrayned the function and charge of theſe *Overſeers* to one flocke over quhilk the Holy Ghoſt hath placed them; Therefore preſumption it is againſt the holy Ghoſt, to a *Biſhope* for to claime the charge of many Kirkes, & over many Biſhops, or Paſtors, aud he not reſident at one Kirke: as the miſerable abuſe and practiſe is begun in this Realme.

The Second proufe: The Scripture hath diſpoſed & diſtributed by Chriſt his Inſtitution, the Regiment of the Kirk,and offices, and Miniſteries therof to Paſtors,Doctors,and Elders, making no mention of ſpeciall offices, titles,or dignities,of *Papal Biſhops*, (ſo called by his *Maieſtie Baſil: dor:pag 44.*) or *Prelats &c.* Therfore the Regiment of the Kirk, cannot be claimed by *Papal Biſhopes* or *Prelates* by Scripture, or by Chriſt

Christ his Institution, and so the usurpation of Papal Bishops and Prelats in the Kirk Governement must be Antichristian. The first part is evident, and cleare deducit in the former parte of this Treatise out of scriptutes, wherein is expressed the Institution of the foresayd offices and Ministeries of Pastors, Doctors, and Elders. Wherupon the other part touching *Papal Bichops* with their titles, dignities, and prerogatiues &c. Hes this cleare inference, that they are not warranted by scripture, as sayd is. For if there were any sick Bishops, or Prelates with office, Titles, power, and dignities aboue the rest, then the scripture would haue set them downe more distinctly, and precisely, than any of the rest; for the hieer place that one occupieth in the kirk, of the more necessity he is vnto the Kirk, & for this cause the more carefull would Christ (the Head of the *Kirke*) haue bene in poynting him out, and distinguishing

him from other.

We ſee in the Old Teſtament, the *High Preiſt*, his Title, Office, Function, and ſpeciall Adminiſtration, and juriſdiction, is more particularly, and precilely ſet downe, than the Office of any of the inferior Preiſts, and Levites.

And ſo in the New Teſtament, if any ſuch had bene aboue the reſt, their title, power, dignitie, and office more particularly & preciſly had ben poynted out, then of Paſtors, Teachers, and Elders &c: But the contrary we ſee in ſcripture; wherein the offices, Miniſteries and power of Paſtors, Teachers, & Elders is clerely ſet furth. But no ſick thing of *Papal*, *Biſhops*, *Prelats*, and the reſt of that order. Therefore can theſe no wayes ſtand with ſcripture.

3. Quhilk forder is to be cleared by examinyng, and trying the *Titles*, *Dignities*, and *Domination* of *Papal Biſchops*, *Prelates &c*: Who following the *Romãe Antichriſt*, claime to themſelues a two-

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fold power, *Civill*, and *Eccleſiaſticall*; quhilk are the *two Hornes of the Secund Beaſt*, Apoc: 13. 11. As ſome good Divines do expond. Quhilk both powers by the deviſe of Satan, as two ſwords, haue ſerved the Pope of *Rome* that *Antichriſt*, to tread doun, the greateſt powers on earth of *Emperors*, *Kings*, and *Princes*, and dayly doth ſerue for the ſuppreſſing of the truth, and faithfull profeſſors of the ſame. From that *Antichriſt*, this myſterie of iniquitie hath flowed to *Cardinals*, *Arch-biſhops*, and the reſt of that diſordered order &c. Againſt this injquity, thus we cõclud.

Whoſoever doth participat with the Antichriſt *in uſurping a Civil power, and practiſing the ſame in the Kirk directly againſt the word, and Inſtitution of Chriſt, they are of that Antichriſt, and there uſurpation Antichriſtian.*

But Papal Biſhops *and* Prelates *in the Kirk uſurps Civil power, directly againſt the word & Inſtitutiõ of Chriſt.*

Therefore ſo doing they are of that Antichriſt, *and their vſurpation* Antichriſtian.

The proofe of the *Aſſumption* (quhilk the adverſaries deny) is playne be evident Scripture, as followeth.

1 Our Maſter & Saviour Chriſt ſpeaking unto his Diſciples, contending for honor among themſelues, ſaith: *Ye know that the Lords of the Gentles haue domination over thē, and they that are great exerciſe authority over them: but it ſhal no be ſo among you.* Math: 20.25.etc. Mar: 10.42. Luc: 22.25.etc. In quhilk words expreſly he forbiddeth, his *Apoſtles*, Lordly, or Princely Domination, putting ane barr and evident difference, betwixt *Civil*, & *Spirituall* power: ſhewing expreſely by this interdiction, theſe two powers ſo to be differēt that they cannot meet in one perſon whatſoever. Quhilk ground hath bene alwayes as ane ſtrong wall againſt the Pope and Biſhops of *Rome*, exerciſing both

both the powers, whereupon *Barnard* ſpeaketh thus boldly to Pope *Eugenius*: *Lordſhip is forbiden unto the Apoſtles: Therefore dareſt thou being a Lord vſurpe Apoſtleſhip, or Apoſtolicall vſurpe Lordſhip. Thou art plainely barred from both. If thou wilt haue both, thou ſhalt loſe both.* Barnar. lib: 2. de conſide. cap: 4. *For it is not convenient* (ſaith Ambroſe) *that one man ſhould haue a double profeſſion.*

2 Chriſt ſaith, *My kingdome is not of this world, Ioh: 18.36.* Chriſt refuſed to accept the honor of a worldly kingdom, Iohn: 6. 15. *That he might admonish us,* (ſaith Chryſoſtom) *to cõtemne humaine dignities, & ſhew us that we need no worldly affaires.* Hom: 42. in Iohan. Item Tertull: de Idolat. cap. *8. Chriſt hath manifeſted that the glorie of the world is not cõpetent to him ſelfe, and his.* How may thẽ a Biſhop, or Miniſter accept that honor quhilk his Maſter hath refuſed. *For no ſervant is aboue his Maſter Math. 10. 24.*

3. Chriſt being requyred in partition

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on of an heritage betwixt brethren, refuſeth flatly to be Iudge, ſaying, *who made me Iudge or deuider, over you?* For this ſame cauſe Chriſt, as Miniſter of the Goſpell, refuſeth to condemne the Adultereſſe woman, what preſumption is it then to our Papal Biſhops, to exerciſe ane Lordly authority and Civil power in judging upon matters civil, criminall & treaſonable, in Court, or Parliament, Secrete Counſell, conventiõs of Eſtate, in Courts of Stenartrie & Regalitie upon wrongs & injuries of bloud, infeſtments of land, &c. as the practiſe be Papal Biſhops is begune in this Realme. Quhilk can no wayes be compitent to the Diſciples, Miniſters and ſervants of Chriſt Ieſus, quhilk the Maſter Chriſt Ieſus hath for ſaken. Therefore this uſurpation muſt be of the Antichriſt. *Hilarius ad Auxent. I pray you (Biſhopps) who beleiue theſe thinges, what votes had the Apoſtles to preach the Evangel? With what Commiſſit-*

missions were they authorized, when they preached Christ and converted almost all the Gentles from Idols to God? Singing an Himne to God in prison among chaines, & after whippes tooke they any dignity from the Pallace? They will not shew where any of the Apostles sat at any time as iudge of men, or divider of bounds, or distributer of landes. To cõclude, I reade that the Apostles stood to be iudged; that they sat in iudgmẽt I doe not reade. Barnard de consid: lib. 2.

4. The whole charge of the Minister of the Gospell is restrayned to the cõtinuall exercise of ane spiritual calling, and Ministerie only. 1. Tim: 4. 13. etc: 2. Tim: 2. 3. 4. et 4. 1. 2. &c: and therfore not onely Civill Domination, but all handling also and medling with secular and worldly affaires is contrary unto this charge. *Chrysost: Hom: 11. ad Eph.*

4. *Doctrine by Sermons is commended unto us, not rule or the authority of ruling.*

5. *No man* (saith the Apostle) *that warreth, intangleth himselfe, with the affaires*

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of this life, becauſe he would pleaſe him that hath choſen him to be a ſouldiour. 2. Tim: 2: 4. Hierom expoũding this place concludeth: *Much more ought we to be free from worldly buſineſſes that we may pleaſe Chriſt. Ambroſe* addeth ane cleare diſtinction of the functions and cauſe thereof; *Let a Miniſter approue himſelfe to God that devoted to him, he may fulfil his Miniſtery which he hath undertaken being careful in Gods matters & free from worldly buſines. For it is not convenient that one man should haue a double profeſſion.*

6 For this purpoſe ſerues whatſoever is writtẽ in ſcripture anent the calling, office, and exerciſe of the Miniſtery of the word, the greatnes thereof, and the neceſſitie injoyned to Miniſters to Preach the Goſpell continually: In ſo much that the Apoſtle ſayth, *Wo be to me, if I preach not the Evangell. 1. Cor: 9: 16.* Hence it is, that the manifold duetyes of the Miniſters of the Evangell are declared by ſimilitudes of workemen

men in the *Vineyards*, of husband men, of *builders*, *of ſouldiers*, and *watchmen*, and other ſuch importing continuall labor, paines and travell, Math: 9.38. & 10.10.2. Tim.2.15.

7. Some of the ancient Councellers alſo haue taken a ſtreait order for reſtraint of Eccleſiaſticall perſons from handling or medling with any ſecular honor or affaires: The fourth *Oecumenical* or *vniverſal councel* holden at *Chalcedon* 450. yeares after Chriſt his birth where were aſſembled 630. Biſhopps, forbiddeth expreſly ane Miniſter, or Eccleſiaſticall perſon, upon paine of Excommunication, to reſaue any ſecular honor, *Concil. Chalced: Can:7.* In like manner in the ſame Councel, it is more particularly decided, and preciſe ly decreed, *Concil: Chalced. Can.3. That no clarke or any bearing ſpirituall function, ſhould undergoe ſo much as the Tutership, or curatrie of one Orphan:* Quhilk decree ſeameth to be very preciſe and ſtrait

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againſt ane naturall duty and charity. Yet the ſpirit of God hath directed the Councell be the light of the truth to keepe rightly the diſtinction that is betwixt Civil and Eccleſiaſticall office and function; holding faſt the grounds of ſcripture afore alleadged. And for this cauſe it is decreed in an other coũ ſell, that a Biſhope ſhould only attend unto *Prayer, reading, and preaching. Concil: Carth: 4: cap: 20.* Thus much for overthrowing the firſt *Horne* of the *Beaſt*, to witt, Civil power, uſurped by Prelates and Biſhops. &c.

Now let us aſſay the force & ſtrength of the Second *Horne*, of ſpirituall power and Iurisdiction, quhilk Prelates and Biſhops, following in this alſo the *Antichriſt*, uſurp aboue the diſpoſers of the myſteries of Chriſt, *Paſtors, Miniſters*; and *Teachers &c.* and not over one Kirk alone, but over many in one, or moe Dioceſes, quhilk injquity hath flowed alſo frõ the Antichriſt of *Rome*,

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and thence is derived to the Orders of his Cleargie; *Archbishopes, Bishops, Arch-Deanes, Deanes, &c.* setting up, by the devise of Satan, ane *Hierarchie*, that is, *a Spirituall principalitie* in the *Kirke* of God, overthrowing altogither the Ordinãce of Christ Iesus in ordering his Kirke officers (whairof hath bene spoken more at large in the first Treatise) and in place thereof; intruding upon the Kirk *Satanicall*, and *Antichristian, devises*, and *Traditions*: whereupon this conclusion groweth like unto the former.

Whosoever leaving the Institution of Christ expressed in his word, vsurpe spirituall authoritie and iurisdiction togither with civil power in the Kirk, They communicate with Antichrist, and their usurpation is Antichristian;
But Papal *Bishops, and Prelates practise this Antichristian iniquitie, against the Institution of Christ & his word:*
Therefore they communicate with the

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Antichriſt, and the practiſe and uſurpation is Antichriſtian.

The Aſſumption we haue to proue: Quhilk is playne by ſcripture expreſly condemning in Miniſters of the word, both civil power, (as we heard before) and ſpirituall authority or power, aboue the reſt of the Miniſters and diſpoſers of the word, as inferiors to thē. Quhilk we proue, as followes.

1. Chriſt comming into the world, & taking upō him the ſhape, or forme of ane ſervant, Philip. 2.7. witneſſeth that he as Miniſter of the Goſpell, *cam not to be ſerved, but to ſerue. Math: 20:28. and no ſervant is aboue his Maſter. Math: 10.24.*

2. Chriſt recommending to his Diſciples humilitie, with Paritie and equalitie, expreſly forbiddeth among them *Superioritie* or *Domination*. Math: 20.25. etc. and 23.8.11. Marke. 10. 43. etc. Luc. 22. 25. etc.

3. Chriſt giveth unto his Apoſtles & Diſci-

Disciples, alike, the Keyes of the kingdome of heaven, and they resaue alike power, Math: 18. 18. Ioh: 20. 23.

4. The Disciples and Apostles obserue their Masters command, equall themselues, not one clayming superioritie, or Primacie aboue the rest: but all professing equalitie, call them selfe seruantes. 2. Cor: 4. 5. *Ministers and Dispensators. 1: Cor: 4. ver: 1. 5. Messengers, 2: Cor: 5. 20. etc.* And no place there is to be foūd, whair they are called, *Princes, Lords*, or by any such name soūding to superiority, or dominatiō, in any wise.

5. The practile of the Apostles sending by like authoritie *Peter*, and *Iohn*, as *Messengers*, and erand bearers to *Samaria*, *Act: 8. 14.* Quhilk the Apostles wald never haue cōmanded, if Christ had not given them a like power, neither, *Peter* (whom some make to be Prince of the Apostles) would haue obeyed, if Christ had given him Primacie, or Superioritie aboue the rest.

6. *Peter* himſelfe diſclaiming all ſuch Primacie and Superioritie, equaleth himſelfe with the Miniſters & Elders of Kirke, calling himſelfe fellow *Elder*. 1. Pet: 5: 1. expreſly forbidding *Miniſters* and *Elders*, to take domination as *Lords, aboue the heritage of God: ver. 3.*

7. The Apoſtle *Iohn* ſharply cheeketh and rebooketh *Diotrephes* clayming to him *prioritie* or *preferment* aboue the reſt. *Iohn Epiſt. 3. ver: 9 10.*

8. Againſt the ſpirituall ſuperioritie of Papal Biſchops doe ſerue all thoſe places afore cited; wherein the name, power, office, properties, and dueties of a Biſhope, are communicate with *Paſtors, Teachers*, and *Elders*. *Act: 20. 17. 1. Pet: 5. 2. Phil: 1. 1. Tit: 1. 5. 7. 1. Tim: 3. 2. 3. 4. &c.* Quhilk places are plane, pithie & ſufficient alone, to overthrowe, pretended prioritie of Papal Biſhopps, Prælates. &c.

With ſcripture agreeth learned and ſinceire Antiquity in ancient Chriſti-

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an Kirkes, wherof we ſhall bring a few for exemple, ſpeaking moſt clerely in this purpoſe.

Cyprian lib: de ſimplicit: prælat: The office of a Bishop is one and vndivided, parte whereof is abſolutly held of every Bishop. Idem. Cypr: lib. Epiſt: 3. *Every Biſhop doth rule and governe his owne portion of the Lords flocke, being to giue an account of his doings to God.*

Athanaſius Epiſt. ad Liberium Epiſcop: Romanum. *All the bleſſed Apoſtles were indued with the fellowſhip of equall honour and power.*

Chryſoſt: Hom: 43. in Math: *What Biſhop ſoever ſhall deſire primacy in earth, ſhall finde confuſion in heaven, and he, who ſhall covet to be firſt, ſhall not be in the nũber of Chriſt his ſervantes.*

Hieron, in Epiſt: ad Evagrium: *Where ſoever a Bishop ſhall be, either at Rome, or Eugubium, or Conſtantinoble, or Rhegium, he is of the ſame worth, and of the ſame preiſthood.* Idem. ad Tit: cap: 1. *After*

the

the age of the Apoſtles one of the Biſhops was ſet aboue the reſt, whom they peculiarly called a Biſhop. But this was rather by cuſtome, than by the truth of the Lords diſpoſing. That it may further appeare even by *Hierom* himſelfe, that the uſurpation of Papal Biſhops prevayled by cuſtome againſt the truth, marke well what he writeth vpon *Heb: 13.17. viz:* *He divideth the care of the Kirke equally amongſt many. In ſaying, obey them that are ſet over you.*

Beſides theſe and others a fore cited againſt the authority & practiſe of Papall Biſhops, many mo teſtimonyes may be drawne out of the ſame *Fathers*, and *Doctors*, with others alſo of the ſame judgmēt, quhilk are alledged be menteners of Chriſtian Diſcipline, againſt authority of Papal Biſhops: as out of *Cyprian. lib3: Epiſt: 10.14.27. Tertullian, de Ieiun. Auguſt: lib: 19. cap: 19. de Civitate Dei. Item lib: de opere Monach: Hierom. ad Oceanum et in Tit: 1. Ambroſe*

lib-

lib: Epist: 5. et 33. Chrysost: hom: 2: in epist: ad Philip: Hilar: adver: Constan. Nazian: orat: ad Maxim: Bernard: de consid: lib: 2. ad Eugenium Papam.

For this same purpose are alledged some testimonies of Councels, as *Carthage, Chalcedon, Constan: &c.*

Siclik against the authority and practise of Papal Bishops do witnes all Protestant Kirkes in *France, Helvetia, Polonia, Hungaria, Bohemia, &c.* and in any Nation truly professing the Gospel in all the world, onely *England* excepted.

And among the late writers, the most learned and notable professors, defenders of the truth against the Romãe Antichrist, all writing against the Lordly usurpation of *Civil* and *spirituall* power in *Ecclesiasticall* persons, as may be seene by their severall writtings, Lastly out of *English* writers, evẽ some of them of the other side, matter may be fetched, against the Lordship of Papal Bishops, *Iewel, in defen: Apolog:*

aduerſus Harding. page 714. D: Bilſon in his Booke in quarto *page 126. D: Bridges*, of the Prince Supremacy, *page 926. M. Elmar* Biſhop of *London*, in his book printed at *Straesborogh*. See a *Petition* directed to *Her Maieſtie. pa. 7. 8. 9.* quhilk we bring to proue their conſent, and witneſſing unto the truth. Although as *Cyprian* ſayth, *Humane teſtimonies are not to be expected, when Divine ſuffrages goe before.* Cyprian Epiſt: 5. lib: 2.

As for objections in the contrary, what can be moved to moue any of the ſimpleſt againſt ſuch cleare light of holy ſcripture, and ſo many teſtimonies of Divine writers? As for the new obtruded Lord Biſhops to the *Kirk* of this Realme, we haue not heard much of their reaſoning as yet, for their part only ſhreuding them ſelfe by authority and arme of man: whence they alledge Donation with power &c. To the quhilk albeit many things may be replyed: yet we anſwer thus only with

the Apoſtle, *The weapons of our warfaire are not carnall, 2: Cor: 10. 4.* The abuſe & preſent practiſe the more is to be lamẽted, that ſuch injquity is done in ſo great light of the Goſpell, after long profeſſion of the ſame, that in place of light, men ſhould imbrace darknes, & loue the honor of the world, more thã the honor of Chriſt Ieſus, not onely comming againſt the truth, but alſo againſt their owne profeſſion & avoument, having preached, and practiſed, the true Chriſtian *Diſcipline* by Miniſters and *Elders* according to the word and Inſtitution of Chriſt, opponing them ſelfes alwayes unto Antichriſtiã authority, & practiſe of *Papal Biſhops*. Is not this to begine *in the ſpirit, & end in the flesh?* And *who hath bewitched you ſo?* Gal. 3. 1. 3.

Now for coucluſion: ſeeyng holy ſcripture, practiſe of the Apoſtolicall and Primitiue *Kirk*, and Chriſtian *Kirkes* in ſucceeding times, the learned & ſincere Antiquitie both in Councells

and by writing, with all reformed Kirkes, every where truely profeſſing the Goſpell, with the beſt of the leater writers of our time, Forrain & within this Yle, ſtand on our ſide for *Kirk* governement by *Miniſters* & aſſiſting *Elders* according to the word, againſt the Governement of *Lord Biſhops*, their authority & practis in the *Kirk* of Chriſt we being I ſay, *compaſſed with ſuch great*
Heb, 12. 1. *cloud of witneſſes*, let us hold faſt the true profeſſion of *Doctrine* & *Diſcipline* according to the word, without wavering, or halting, praying continually,
Eph, 1. 17 *That the God of our Lord Ieſus Chriſt the*
Col, 1. 11. *Father of glory, might giue unto us the ſpi-*
Philip, 2. 2 *rit of wiſdom, and revelation, in the acknow*
Heb, 13, 21. *ledgment of him, ſtrenthned with all might throw his glorious power: that we being like mindit having the ſame loue, being of one accord, and of the ſame iudgment, we may doe that whith is pleaſant, and acceptable in his ſight, through Chriſt, to whom be praiſe for ever and ever, Amen.*

Doctor

DOCTOR REIGNOLDS *HIS LETTER TO SIR FRAVN-* cis Knollis, concerning *Doctor Bancrofts Sermon at* Paules crosse. 9. Feb: 1588. *In the Parliament time.*

ALbeit (Right Honorable) I take greater comforte in labouring to discover and overthrow the Errors of *Iesuites* and *Papists*, (enemyes of Religi on) thā of the Ministers of Christ; yet seeing it hath pleased your Honor to requyer me to shew mine opinion of some thinges, which certeine of these men mainteyne & stand in, I thought it my duty, by the example (*a*) of *Levie, who sayd of his Father, and Mother, I regard them not, nor acknowledged he his brethren*, to declare the truth, without respect of persons..

(*a*) Deut. 33. 9

Of the two poynts therfore in *Doctor Bancrofts* Sermon, which your Honor mentioneth, one is, concernning that he seemeth to avouch, *The superi-*

oritie, which Bishops haue among us over the Clergie, to be Gods owne Ordinance, though not by expreſſe words, yet by neceſſary conſequence; In that he affirmeth, their opiniō, who oppugne that that ſuperiority to be *Hereſie*. Wherin, I muſt confeſſe, he hath committed an overſight, in my judgment, and himſelfe, (I thinke) if he be advertiſed ther of, will acknowledge it. For having [*b*] ſaid firſt, that *Aerius* affirmeth, *that ther was no differēce by the word of God betwixt a Preiſt, and a Biſhop*, and afterward, that *Martin* and his companions, do mainteine this opinion of *Aerius*, he addeth that [*c*] *Aerius perſiſting therein, was condemned for an heretike by the geuerall conſent of the whole Church*, and likwiſe [*d*] that *Martins, and all his companions opinion hath herein been condemned for hereſie.*

b pag 18.

c pag 19.

d pag 69

Touching *Martine*, if any man behaue himſelfe otherwayes than in diſcretion and charitie he ought, let the blame be layd where the fault is, I de-

fend

fend him not; but if by the way, he utter a truth, mingled with whatſoever elſe, it is not reaſon that that, which is of God, ſhould be cõdemned for that which is of man; no more thã the doctrine of the reſurrection ſhould be reproved becauſe [e] it was mainteined and held by the Phariſes. Wherefore removing the odious name of *Martin*, from that which in ſincerity and loue is to be dealt with, it appeareth, by the aforeſayd words of *D. Bancroft*, that he avoucheth the Superiority which Biſhops haue over the Cleargie to be of Gods owne ordinance; For he improveth the impugners of it, as holding with *Aerius*, that there is no difference by the word of God betwixt a *Preiſt*, and a *Biſhop*, which he could not doe with reaſon, unleſſe he himſelfe approved the Biſhops ſuperiority, as eſtabliſhed by Gods word: and he addeth, that their opinion, who gayne ſay it, is *Hereſie*, wherof it inſueth, he thinke it

e Act. 23. 8.

contrary to Gods word; ſith *Hereſy* is an error repugnant to the truth of the word of God, as, (according to [f] the Scriptures) our owne Church [g] doth teach us.

f 1 Tim. 6. 3 Titus 3. 10. 2. Peter 1. 19 & 2 1.

g The defence of the Apologie part 1. & 7. deviſion 2 anſw. to the Rhem. Titus 3. 10

Now the Argumẽts which he bringeth to proue it an hereſy, are partely overweake, partly untrue: overweake that [*h*] he beginneth with, out of *Epiphanius*; untrue, that he [*i*] adjoyneth of the general conſent of the Church. For though *Epiphanius* do ſay, that *Aerius his aſſertion is full of folly*, yet he diſproveth not the reaſon which *Aerius* ſtood on, out of the ſcriptures; nay he deale th ſo in ſeeking to diſproue it, that *Bellarmine* the *Ieſuite*, [*k*] though deſirous to make the beſt of *Epiphanius*, whoſe opinion herein he mainteyneth againſt the Proteſtants, yet is forced to confeſſe, that *Epiphanius* his anſwer is not all of the wiſeſt, nor any way can fit the text.

h pag 18.

i p. 19. & 69

k Tom 1. cont. 5. lib. 1 ca. 15.

As for the generall conſent of the whole

whole Church, which *D. Bacroft* ſaith, condemned that opinion of *Aerius* for an *Hereſy*, and himſelfe for an *Heretike*, becauſe he perſiſted in it, that is a large ſpeach: but what proofe hath he that the whole Church did ſo? It appeareth he ſaith in [*l*] *Epiphanius*. It doth not, and the contrary appeareth by [*m*] *S. Ierome*, and ſondry others, who lived, ſome in the ſame time, ſom after *Epiphanius*, even *S. Auſtin* himſelf, though *D. Bancroft* cite him, as bearing witnes therof likewiſe; I grant *S. Auſtin* [*n*] in his booke of hereſies, aſcribeth this to *Aerius*, for one, that he ſayd, *Presbiterum ab epiſcopo nulla differentia deberi diſcerni*: but it is one thing to ſay, *there ought to be no difference betwixt thē*, (which *Aerius* ſaying condemned the Churches order, yea made a ſchiſme therein, and ſo is cenſured by *S. Auſten*, counting it an hereſie as [*o*] in *Epiphanius* he tooke it recorded, himſelfe, as [*p*] he witneſſeth, not knowing how farre the

l Hereſy 15.

m in epiſt ad Titum 1 et Epiſt 85. ad Evagrium.

n cap; 53.

o In Argu. pre fix: lib. 3 Tom: 2

p de hereſ. ad quodvult deū in prefatione

the name of Hereſie ſhould be ſtretched) another thing to ſay, *that by the word of God there is no difference betwixt them*, but by the order and cuſtome of the Church, which *S. Auſten* [q] ſayth in effect himſelfe, ſo farre was he from witneſſing this to be hereſy by the generall conſent of the whole Church. Which untruth how wrongfully it is fathered on him, and on *Epiphanius* (who yet are all the witneſſes that *D. Bancroft* hath produced for the proofe hereof, or can for ought that I know) it may appeare by this, that our learned country man (of godly memory) *Bishop* [r] *Iewell*, when *Harding* to convince the ſame opinion of hereſie, alleadged the ſame witneſſes, he cyting to the contrary *Chryſoſtome*, *Ierom*, *Auſten*, and *Ambroſe*, knit up his anſwer with theſe wordes: *All theſe, and other moe holy Fathers, together with the Apoſtle S. Paul, for thus ſaying, by Hardings advice, muſt be held for heretikes.* And *Michell*

q Epiſt. 19

r def. of the Apol. part 2 ca. 9. diviſ. 1 page 198,

chaell Medina[s] a man of great accoũt in the Counſell of *Trent*, more ingenious herein than many other Papiſts, affirmeth, not onely the former anciẽt writers, alleadged by *Bishop Iewel*, but alſo an other *Ierom*, *Theodoret*, *Primaſius*, *Sedulius*, and *Theophilact*, were of the ſame mind touching this matter with *Aerius*. With whom agree likewiſe[t] *Oecumenius*, and[v] *Anſelmus* Arch: B: of Canterbury, and an[x] other *Anſelmus*, and [y] *Gregorie*, and [z] *Gratian*, and after them how many? It being once inrolled in the Canon law for ſound, and Catholike doctriue, and therupon publikly taught by [a] learned men; All which doe beare witnes againſt *D. Bãcroft*, of the poynt in queſtion, that it was not condemned for an *Hereſie* by the generall conſent of the whole Church: For if he ſhould reply, that theſe later witneſſes did liue a 1000. yeares after Chriſt, and therfore touch not him who [b] ſaid, it

s De ſacrif. hom, orig, et confir, lib, 1, ca, 5:

t in 1, Tim, 5

v in Epiſt, ad Titum.

x Collect. can. li. 7: ca, 87. e: 127

y Policar, li. 2 Tit, 19, et 39.

z ca; legimus, diſt. 39 ca; olimp; diſt. 95.

a Author gloſſ, in ca, diſt, citat, hodoricus caol Ave: lat. in concil Baſil. Duaren. de ſacra Eccleſiaſt, lib 1 cap 7

b page 19

it was condemned ſo in the time of *S.* *Auſten*, and of [c] *Epiphanius*, the moſt floriſhing time of the Church that ever happéed ſiuce the Apoſtles dayes, either in reſpect of learnig, or of zeale, firſt they, whom I named, though living in a latter time, yet are witneſſes of the former.

c page 69

Oecumenius the Greek ſcholiaſt treading in the ſtepps of the old greek Fathers, and the two *Anſelmes*, with *Gregory*, and *Gratian*, expreſſing *S. Ieromes* ſentence word by word. Beſides that, perhaps it is not very likely that *Anſelmus* of *Canterbury* ſhould haue beene Canonized by the *Pope* of *Rome*, and worſhipped for a Saint; that the other *Anſelmus*, & *Gregory*, ſhould haue ſuch place in the Popes library, and be eſteemed of as they are; that *Gratians* works ſhould be allowed ſo long time by ſo many Popes for the golden foũdation of the Canon law, if they had taught that for Catholike, and ſound,

which

which by the generall conſent of the whole Church, in the moſt flouriſhing time that ever happened ſince the Apoſtles dayes, was condemned for *hereſie*: cheifely in a matter of ſuch waight, and moment, to the Popes ſupremacy; which as they doe claime over all *Bishops* by the ordinãce of God, ſo muſt they allow to Biſhopps over Preiſts by the ſame ordinance, as they ſaw at length: and therefore haue not only decreed it now in the [e] Counſell of *Trent*, but alſo in (f) the new edition of their Canõ law haue ſet down this note, that on *Hughes* Gloſſe allowed by the Archdeacon (ſaying, *that Bishops haue differed from Preiſts alwayes as they doe now in Gõvernement, and Prelatſhip, and offices, and Sacraments, but not in the name and Title of Biſhop, which was common to them both) muſt be held hereafter for* S. Ieroms *meaning*: at leaſt for the meaning of the Canon taken out of *S. Ierom*, though his words be flat & playne

e Seſſ: 23: c. 4 Can, 6 & 7

f anot. marg ad cap. legimus diſt. 43

playne againſt this gloſſe, *as Bellarmine* [g] himſelfe confeſſeth. Wherto may be added, that they alſo who haue laboured about the reforming of the Church theſe 500 yeares, haue taught that all Paſtors, be they intituled Biſhops, or Preiſts, haue equall authority and power by Gods word. Firſt the (*h*) *Waldenſes*, next (*i*) *Marſilius Patavinus*: then (*k*) *Wickliffe* and his ſchollers; afterward (*l*) *Huſſe*, and the *Hußites*: laſt of all (*m*) *Luther*, (*n*) *Calvine*, (*o*) *Brentius*, (*p*) *Bullinger*, (*q*) *Muſculus* and other, who might be reckoned perticulerly in great number, ſith as here with us both [*r*] *Bishops*; and the *Queenes* [*s*] Profeſſors of Divinity in our *Vniverſities*, and (*t*) other learned men do cõſent therein: ſo in forreine Nations all whõ I haue read treating of this matter, and many moe, (no doubt) whom I haue not read.

g Tom. 1 Contro. 5 lib 1 cap

h Aeneas Silvius hiſto Bohem cap 35 et Pigh. hierarch eccleſ. lib. 2. ca 10.

i Defenſ pacis part 2 ca 15

k Tho *Walden* Doct. fidei Tom 1 lib 2 cap 60 et Tom 2 cap 17

l Aeneas Silvius loco citato.

m adverſus falſo nominat ordin. epiſt et adver. Papat Rom: n in epiſt ad Philip 1 et Titus 1

o Apol. Confeſſ *Wittenb* cap 21

p Decad. 5 ſerm 3

q Loc. Com. Tit de miniſt verbi.

r Iewell loco citat. et Pilkington in the Treatiſe of burning Paules Church. s) D Humphrey in Cãp. et in *Duræi* Ieſuitas part 2, rat: 3 & D *Whit* ad rat. Cãpiani, 6 et Confuta. *Duræi* Ieſuitæ lib 6. t) *M. Braford*, Lambert & others M. Fox Acts &c D Fulke againſt *Briſtow*, motive 40 & Anſwer to the Remiſts Tit: 1. 5.

The ſifting and examyning of the *Trent Counſell* hath been udertaken by only two, which I haue ſeene, the one a divine, the other a lawier, (v) *Kemniſius*, and *Gentilletus*; they both condēne the contrary doctrine thereunto, as a *Trent* error; the one by ſcriptures, and Fathers; the other by the Canon law. But what doe I further ſpeake of ſeveral perſons? It it the cōmon judgment of the Reformed Churches of *Helveti a, Savoy, France, Scotlād, Germany, Hungary, Polony*, the *Lowe Coūtries, & our owne*, witnes the (y) *Harmony of Confeſsions*.

v part 2: x lib, 4

v) Harmony ſect. 11 in *Helvet*, poſt *Galia Belgia Anglia &c.*

Wherefore ſith *D. Bancroft* (I aſſure my ſelfe) will not ſay that all theſe haue approved that as ſound & Chriſtian doctrine, which by the generall conſent of the whole Church, in a moſt floriſhing time, was condemned for *hereſie*: I hope he will acknowledg, that he was overſeene, in that he avouched, the Superiority which Biſhops haue among vs over the Cleargie to be of Gods owne ordināce. And thus

farr of the former poynt of *D. Bancroft Sermon.*

The latter is, concerning that he af: firmeth, that *S. Ierom* (*z*) ſaith, & *M. Calvin* ſeemeth on his report, to confeſſe that Biſhops haue had the ſaid ſuperi: ority ever ſince the time of *S. Marke* the Evangeliſt. Of the which poynt I thinke as of the former; ſith neither *Ierom* ſaith it, neither doth *Calvin* ſeeme to confeſſe it on his report. For *Biſhops* among us, beſids ordeyning, & laying on of handes, may doe ſondry other thinges, which inferior Miniſters, or Preiſts (as *D. Bãcroft* termeth thẽ) may not; But (*a*) *Ierom*, after mention of the ſuperiority allotted to Biſhops ſince *S. Marks* time, *what doth a Bishop* (ſaith he) *except ordination, which a Preiſt doth not?* Meaning, & in forcing by this kind of ſpeach, as a thing moſt evident, & ſuch as no man could deny, that *Biſhops* had, that onely power aboue Preiſts then, which (*b*) *Chryſoſtome* alſo witneſſeth.

Though

z pa. 14 & 69

a Epiſt. ad Evagrum,

b Hom. 11 in 1 Tim.

Though neither had they it alone in all places, as it is apparant by a (c) Counsell of *Carthage*, shewing their Churches order; that the Preists layd their hands together with the Bishop on those who were ordeyned. Yet *Ierom* having proved by testimony of scripture, that in the Apostles tymes Bishops, and Preists were all one, even in the right (d) of this too, grāteth that afterwardes Bishops had that peculier unto themselues some where, but nothing else saue it. *S. Ierom* therfore saith not of that superiority whereof the question is, that Bishops haue had it ever since *S. Marks* time.

c Concil. 4 Carth. 3

d In 1 Tim. 4: 14.

No more doth *M. Calvin* seeme to confesse it upon his report. For *Calvin* (in the same (e: place that *D. Bancroft* quoteth) shewing how in old time the Ministers that had charge to teach chose of their company one in every Citie, to whom they did especially giue the title of Bishop; least equality

e In Institit. lib. 4: cap. 4. sect. 2

should

ſhould breed diſſention, yet (ſaith he) the Biſhop was not aboue them in honor and dignity, that he had rule over them, but looke what is the Conſuls duety in the Senate. to propoſe matters, to aske their opinions, to direct others by giving them adviſe, by admoniſhing, by exhorting, to guide the whole action by his authority, and ſee that performed which was agreed upon by their common conſent, that charge had the Biſhop in the aſſembly of Miniſters. And having declared, that *S. Ierom* ſheweth this to haue ben brought in by the conſent of men vpon the firſt of *Titus*, he addeth that the ſame *S. Ierom* other where ſheweth, how ancient an order of the Church it was, even from *S. Marks* time to *Heraclas*, and *Dionyſius* at *Alexandria*. In which words of *Calvin*, ſeeing that the order of the Church he mentioneth, hath evident relation to that before deſcribed, and that in the deſcribing

of

of it, he had ſayd, the Biſhop was not ſo aboue the reſt in honor, that he had rule over them: It followeth that *M. Calvin* doth not ſo much as ſeeme to confeſſe of *Ieroms* reporte, that ever ſince *S. Marks* time Biſhops haue had a ruling ſuperiority over the Cleargie. Wherefore to uſe no more proſes in a thing manifeſt, which elſe might eaſily be proved more at large out of *S. Ierom*, and *M. Calvin* both: It is certaine, that nether of them doth affirme, that Biſhops ſo long time haue had ſuch ſuperiority as *D. Bancroft* ſeemeth to father vpon them.

Thus haue I ſignified mine opinion of the points that your Honor ſpecified in *D. Bancrofts* Sermon. Which yet if he, or any doe proue, that I haue erred in, or take him otherwiſe thã I ought, I ſhall be very willing by Gods grace, to correct: remembring the Apoſtles leſſon, that *The ſpirits of the Prophets are ſubiect to the Prophets.* 19. Sept: 1598. f) 1. Cor. 14. 32.

SIR

SIR FRANCIS KNOLLIS *HIS SPEACH IN PARLIA-* ment, related by himselfe to the late *worthy Lo: Treasurer Sir* William Cicil.

TO the end I may informe your Lordship of my dealing in this Parliamēt time, agaīst the undue claīed superiority of the Bb. over their inferiour brethren. Thus it was:

Because I was in the Parliament, in the 25 *yeare of* King Henry *the* 8. *In which time, First all the Cleargie, as well Bishops, as others, made an humble submission to* King Henry 8. *acknowledging his Supremacie, and detesting the vsurpation of the Bishop of Romes authority: Vpon which submission of the Cleargie the King gaue unto the sayd Bishops, the same ample rule that before they had under the Pope, over their inferiour brethren; saving that the same rule was abridged by statute by this parenthesis following, that is to say* (without offending the prerogatiue Royall of the Crowne of England, and the lawes, & customs

[illegible]mes of the Realme) *In the latter end of the statute it was added*, That whosoever offendeth in any one parte of that statute, and their aiders, counsellors, and abettours, they did all fall into the penaltie of the Premunire. *And after I had recited the statute in the Parliament house, I declared that in* K. Henry 8. *his dayes, after this, there was no Bishop that did practise superiority over their inferiour brethren. And in King* Edwards *dayes, the sayd Bishops obteyned a statute, whereby they were authorized to keep their Courtes in the Kings name. The which statute was repealed in* Q. Maries *dayes, and is not revived in her Maiesties time that now is: Wherupon it was doubtfull to me, by what authority the Bishops doe keep their Courtes now in their owne names Because it is against the prerogatiue of the Crowne of* England, *that any shou'd keep a Courte without a sufficiēt warrant frō the Crowne. Whereupon I was answered, that the Bishops doe keep their Courtes now by prescription,*

 and

and it is true, that the Bishops may prescribe that K: Henry 8. gaue them authority, by the Statute of the 25 of his reigne, to haue authority & rule over their inferiour brethren, as ample as they had in the Popes time. But this was no special warrāt for thē to keep their courts by & that in their owne names. And yet they haue no other warrant to keep their courts (as they do now in their owne names) to my knowledge. And this was the cause that made them obteyne a statute in King Edwards dayes, to keep their courtes by, in the Kings name.

Now it is a straunge allegation, that the Bishops should claime authority at this present, to keep Courtes in their owne names (as they doe) by prescription; Because the statute of 25. H.8. doth restreigne them generally from offending of the prerogatiue royall of the Crowne of England, and the lawes and customes of the Realme. And no man may iustly keep a court without a speciall warrant from the Crowne of Englād, as is aforesayd. And the generall liberty gi-

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ven by King Hen. 8. to the Biſhops to rule and governe, as they did in the Popes time, is no ſufficient warrant to the Biſhops to keep their Courtes in their owne names by preſcription, as I take it. And therefore the Biſhops had done wiſely, if they had ſought a warrant by ſtatute to keep their Courtes in the Queenes name, as the Biſhops did in King Edwardes dayes. In which time Cranmer did cauſe Peter Martyr, and Bucer, to come over into the Realme to be placed in the two Vniverſities, for the better inſtruction of the Vniverſities in the word of God. And B: Cranmer did humbly prefer theſe learned men, without any challenge to himſelfe of any ſuperiour rule, in this behalfe over his inferiour brethren. And the time hath been, that no man could cary away any graunt from the Crowne of England by generall wordes; but he muſt haue ſpeciall wordes to cary the ſame by. Therefore how the Biſhops are warranted to cary away the keeping of their Courts in their owne names by preſcription, it paſſeth

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my underſtanding.

Moreover, whereas your Lordship ſayd vnto me, that the Biſhops haue forſaken their claime of ſuperiority over their inferiour brethren (lately) to be by Gods ordinance, & that (now) they do only claime ſuperioritie from Her Maieſtie Supreame Gouernement: if this be true, then it is requiſite, and neceſſary that my L: of Caunterbury *that now is, do recant, and retract his ſaying in his booke of the great volume againſt* M. Cartwright, *where he ſaith in playne words (by the name of Doct.* Whitgift *) That the ſuperiority of Biſhopps is Gods owne inſtitution. Which ſaying doth impugne Her Maieſties ſupreame gouerne ment directly, and therefore it is to be re tracted and truely. For* Chriſt *plainely & truely confeſſeth,* Ioh: 18. 36. That his kingdom is not of this world. *And ther fore he gaue no worldly rule, or prehemi nence to his Apoſtles, but the heauenly rule, which was to Preach the* Goſpell, *ſaying,* Ite, prædicate in omnem mundum; qui:

quicunque crediderit, et baptizatus fuerit, ſalvus erit: qui non crediderit, condemnabitur. Go, and Preach in all the world, whoſoever ſhall beleiue, & be baptized, ſhalbe ſaved: But he that will not beleiue, ſhall be condemned. Mark 16. 15. 16. *But the Biſhops doe crie out ſaying, That* Cartwright, *and his fellowes would haue no Gouernement, etc. So (belike) the Biſhops care for no gouernmēt, but for worldly, and forcible gouernement ouer their brethren, the which* Chriſt *neuer gaue to his Diſciples, nor Apoſtles, but made thē ſubiect to the rule of Princes, who ought not to be reſiſted, ſaving that they might anſwer unto Princes*, That they muſt rather obey God, than men. Act. 5. 29. *and yet in no wiſe to reſiſt the Prince, but to take* [illegible] *croſſe & follow* Chriſt.

[illegible] Reader.

IF this [illegible] were now aliue, he would wonder more than ever he did, at the reſolutenes of our Biſhops. In holding their Courtes in their owne names. For by *M. Yelvertons* ſpeach, at a committee of both houſes,

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in the ſecond Seſſion of this Parliament it was made ſo playne, that the Biſhops were in the Kings mercy, for having ſeales of juriſdiction bearing their owne, and not the Kings armes, and holding Courtes in their owne names, and not the Kings, that *S. Iohn Popham* then Lord cheife Iuſtice of *England*, and *S. Edward Cooke* then the Kings Atturney generall, acknowledged the ſame to be true. The reaſon was this: In the firſt Seſſion of this Parliament cap. 25. that Statute of *Q. Mary*, which this worthy Counſailour of State mentioneth, is repealed. By which repeale the Statute of *Edw. 6.* likewiſe by him mentioned is reſtored to life. But more hereof (perhappes) hereafter: In meane while, *Quære*. Whether thoſe ſubjectes which haue taken the oath of ſupremacy be not forſworne: If being cited by a proceſſe which hath the ſeale of a Biſhop, & not of the King, they appeare to the Ordinaries Court held in the Biſhops name, and not the Kings. Seeing ſuch a proceſſe, and Court ſo held be (by that Statute of *Ed. 6.* now in force) ſayd to be againſt the Kings prerogatiue, & therefore both muſt be by none other than forreigne power. If ſo, *Quære* 2. VVhether his Majeſties ſubiectes being ſo cited to ſuch a Court, be bound (in law) to make their appearance.

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